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MR. NYLAND:

Has it started? So, this is our one, two, three, four, fifth meeting. There is a certain sequence if you can discover it. First, Santa Rosa, then Milanche, then the meeting in Berkeley, and last night here. So, tonight, the meeting before the weekend - tomorrow. The weekend, of course, is always special. During the days, in-between meetings, you have a task. I criticized Santa Rosa for a few people who did not really talk Work and it was a little, what they said, a little non-sensical. Well meaning, but not Gurdjieff. I was also a little sharp in Berkeley and I expressed disappointment. For the sake of the group there, that they don't think that by just getting together and talking a little bit about something that perhaps uses the name Gurdjieff, or even employs a word like impartiality, that that is already Work. Last night I listened very sharply to the different ways people would ask questions and I started to object to the use of certain words which were not meant the way the word itself would indicate.

Tonight I will do more of that. So that you really start to learn what is an exact language regarding Work on yourself. Constantly reminding you that the only way we can reach somewhere is by Working and that Work has to be done in accordance with certain very definitely described principles or expression of such principles. And that only by the adherence, difficult as it may be, to that what is required, and an understanding and the simplicity of it, you will only reach a particular kind of a goal. Even if you have an aim in mind ,in your mind, it does not mean that you will reach a level of Being corresponding to your effort when that effort is made for yourself and within yourself to reach an ultimate goal, not of perfection, but of harmony. Harmony in relation to the spheres . Of that what is really expected of any living creature to become that in time. Even regardless of how many , so called life times, or reincarnations he has to go through. We have an aim when we are on earth which cannot reach too far into Infinity because we can only see as far as we are at the present time capable of an understanding of that what could become a certain aim of the future. That aim of the future can be more or less defined as to quality. Not defined in actuality in of a description.

For instance, if I say , " I would like to create a Soul. " I have a certain idea of what is meant by that. Mostly, it is based on the negation of what I have now and when it comes to the word Objectivity in definition, the easiest way to say it it is nonsubjective. So when I say a Soul, I could say also it is non-body. It is non-five sense organs. Nevertheless, it is an existence of some kind, which, in time, I hope to reach. Now, in order to reach that particular end, which for us is as far as we can perceive, it does not mean it is the end of the universe and it does not mean at all it is the state of Infinity. But we start to color our wishes in that direction by using sometimes such words knowing well enough that we will not reach it simply because we happen to use the word. We only know to reach it if we are honest and sincere and use a language so that then what we say becomes more exact instead of using Infinity which is absolutely not exact for us.

It is the way progress is prescribed in a way we can understand it, Of course the aim that I want to have for myself is higher than I can reach. At least at the present time I will have to go through certain, let's call it formalities, or certain descriptions and experiences of conditions which are going to change me. So that ultimately I could say that my body could be changed into a Soul. And what is necessary for such a change is the loosening up of the quality of the body itself and its own properties and then the building of something that is entirely no body. It gives me a certain Aspiration, a striving, of something I want to Work towards. But I cannot reach it direct simply because I cannot describe it. So, although I have in mind something that I would like to become for myself, all it is at the present time is a Holy Wish. Knowing that it cannot be reached until I go through a certain period of that striving in which I will undo, or overcome, the obstacles which are now in the way, and which, of course , I will define as subjective obstacles which prevent me from going there straight. Now it is evolutionary scale is, of course, the means by which I hoped to reach it. But on that scale there are certain notches. That is I am at a certain point, which I call for myself, point one. And that is the description, if I see what I am at this point one, in the first place that what I am, and the second place, believing that it has capacity. And then in the third place I Wish to reach something, by means of my capacity, which is outside of myself and further along the road towards that kind of evolutionary, let's call it, perfection.

So I now consider what the situation would be if I had a Soul. It's very difficult for me even to try to describe it because my language is very definitely so adhering to earth, and earth's qualities, that even in the wish of the use of a word which indicates that I have no particular means of saying what is a Soul. Again I say, and only by defining in negativity, what it isn't. Or reversally, by denying that what I now is, as my body, that anything that is a property of my body cannot become a property of the Soul. The aim that I want to reach I call three. That is too far away from me because the regular way of reaching three would be through two. And now the aspiration which is conveyed by such an Aim in my thought and my Wish as a feeling for that kind of aim to be reached toward which I strive creates in me a certain wish to at least go in that direction. So that then, at a certain time, having satisfied myself by being affected by such aspiration, the conversion of that energy within me becomes an inspirational force which has a limit. It is limited by my capacity at a certain time. And using such energy for that what I am now I can reach a little distance. I don't know how far. It depends on how much energy I have; how much capacity I possess now; how much of a possibility there is in the conversion of that Wish and when it so called runs out. But it comes from the aspiration three. And now my Work will consist in establishing a certain point from which I again can tape a new measure. That point I call two. Because it will give me a standpoint where the initial energy as indicated by my one position has been changed on account of the aspirational force into a new force of inspiration which after a little while runs out. That is, it is dependent on how much my position one was. So the progress is: one - three aspirationally ; two inspirationally. This is the cycle of a Triad. So I aim for that what is higher in order to satisfy my capacity at somewhere in between. The principle of an (an) Octave is of course based on this kind of progress. In a general way the DO, RE ,MI is a Triad. It does not function exactly in the way I now indicate because among the DO, RE, MI relationships they are all more or less equal. And I don't have the difficulty of reaching one and overlooking the other. But I have a certain progress, which for me is possible, so that the three of the Triad DO-RE-MI become equal to each other even if the MI is a further state of development. I need all my strength to continue on that octave and for that reason I want to have as firm a point from which I start on the further search. Particularly when I know that the FA bridge is in the way and has to be over-bridged.

So I strike a note Do, which is my beginning, and I know that t is fairly easy to go through the Do, Re, MI stage, establishing the first Triad in my attempts. And then consolidating my forces by making this Triad into one - situated at Mi. It comes from Do. But it is possible for me with fairly small attempts to come to conclusions about what I am. That is the Do, Re, Mi. That is what the Do, Re, MI is for- to find out what is the value of myself. Now I am engaged in trying to form an octave which would indicate the progress of myself regarding evolutionary --evolutionary --changes. It is made up - as you know - of DO and at the end a SI DO. I say it will lead to the possibility of the formation or the beginning of a Soul. I say that Soul, for me, starts at the upper DO. I have various reasons for that. If I understand the tonal scale, I know that when I strike the DO I also strike the upper DO; one octave higher. I say that is the beginning of overtones. Sometimes I say it's the beginning of an over-Soul belonging to me but not existing. And the necessity for creating, that is, inherent in having to go through the octave of my progress. That kind of octave of progress which is allowed for me on the time - during the time- that I am on earth. The difficulty in such an octave, as we all know, is a FA. One and a half note. There is an added difficulty of the SI DO - half a note. Both sections, that is, the distances between notes are unusual in the octave scale. And why it is unusual and why originally it may have been different and why there has been the shifting of the Sol, La, Si towards the upper Do; those are other questions very interesting theoretically.

Now I have a practical difficulty. How can I over bridge one and a half note? Because my aim, at least a preliminary one, is a Soul. But also that what corresponds to the qualities of the Soul and I say that is the SOL for me. Standing now at do, and having the possibility of the triad DO, RE, MI, coming to me, seeing the bridge which I have to over bridge, I remember my ultimate aim of the upper DO, SI DO not considering the inherent difficulties of finally reaching it the final steps that have to be taken in order to loosen myself completely from the influence of the body. I am still at the point where I have to cross the FA but now remembering that what is my ultimate aim and knowing that I am not there yet I use these ideas of wishing for that kind of, sometimes I call it, fusion for the sake of myself in preparation of reaching a certain state from where I can take a new aim. The new aim for

myself represents out of the totality of emotional conditions and feelings to which I'm subject. The selection of the most fundamental wish for my Life. The FA state is a conglomeration of chaotic existences of my feelings and emotions. And that has to be over bridged. And I will only know what the value of that FA state is when I extract from it by constant rearranging of such feelings and emotions one very definite emotion which will ultimately give me the possibility of reaching SI DO. That fundamental Wish is my desire to grow up in the direction of si-do. And definitely meaning by that the use of all the energy available for the further formation of the continuation of my Life if that is necessary if perhaps it has been cut off by so called physical death. Or at least that when I reach the SI DO of my ordinary octave in which I'm engaged that then at the DO, I have the insight within me and the strength and the desire to continue to make my Soul more perfect.

This over bridging now at the point one, which is the do I consider the SI DO at the end of this particular octave. The inspiration which then follows enables me to over bridge the FA and then when the firm conviction of my one and only holy Wish for a development evolutionary for myself has been established I reach the point two.

Now, at that point two, I'm ready to make an attempt to go to SO LA SI. But I take now stock of that what I am. I still have a body to carry along with me. But I have a very pronounced desire which now becomes more and more strong within me and is already partly able to undo the influences of the ordinary wishes of my body. This point two becomes a new starting point for a new kind of triad. If I call one-three-two a triad, I now consider this two as if it is again a point one. I call it still two. And the progress, which is logical, is that from two, applying the same principle, I will aim at four. Being aspired as a result of such aspirational influence on me, converting it again at the point where I am now, which is two, and then reaching a point three.

Three was the original aim. So now I have reached by means of these two possibilities, as steps you might say, in going up coming back half way, going up again and coming back half way, I have reached my original aim. I am then at three. I don't call it that way really because in reality it is equal to a two. But, in order to keep the numerology straight, I say two-four-three. That is the pro-

gress which I am allowed as long as I am on earth and as long as I am bound by my body. When my body dies, I am again in the similar position regarding a spiritual possible development. As a progress continues, in exactly the same - as exactly the same principle. This time, being at three, for which I've settled, it has meant the beginning of the possibility of a Soul being built. And so at three, which then becomes an equality of one, I say three-five-four.

And this four I reach, that what is half way point in the formation of a Soul. At that point, something happens to me. Because you see, if you understand the three body diagram, that point that I then have reached is a FA point in the formation of a Soul and it is equal to the death of my Kesdjanian body.

Now we talk only so far because this determination of having a Wish to grow up and to evolve in that direction now becomes clear to me of what is really involved. I first have to have a clear aim. Then the utilization of that clarity creates in me a certain state comparable to a force which starts to affect me and which sometimes we call a shock as if administered from the outside. The outside is the SI Do because that is still outside of me - I haven't reached it. It travels down towards me sometimes I compare to an a involutionary scale. To create within me the help at the point FA for being able to determine what is most important in that state as a Wish for further growth. And the utilization of all such energy which are now spread around much too much to concentrate at theFa bridge becoming then a point from where I will be able, after the over bridging, reaching SOL Sometimes I say that at that point when I get cross the bridge God is waiting for me. Because it is already tinted by SOL. So the representation of that what is higher than I am and perhaps several steps or several regions or levels away from me already starts to affect me in such a way that from that I have guidance. Some- times I say it is at that point where my I actually starts to function. Because it is also the point at which the completion of the Kesdjanian body, being understood as something that from that moment on will be emotionally tinted instead of just a feeling, becomes part of an Objective universe and leaves the realm of unconsciousness in which my feelings belong.

I don't want to theorize too much about it. But I like every once in a while to draw something like a diagram in your mind so that when it is sharp and clear you can form a clear language. The use of your ~~how~~ words will be dependent on the clarity of your mind to start with. And we say that is the light that has to shine on the path I want to follow. The second requirement, of course, is obvious. It is emotional energy which will give me the force to propel myself in creating a desire really to reach that what I have set out to reach and which has become important to me. And of course it is at that point where I say, "wanting to reach my Soul ", that my devotion starts. By devotion I mean that what I actually know as a Wish within myself becomes now part of me never to be separated any more. It is also a point in which there is a permanency of my I. That I don't have to make so many efforts in creation anymore because the place that I have arranged for my I to be is ready. And it is in such a state that the I is willing to stay with me. It is not yet a complete devotion. And it is not as yet a complete fulfillment of what an I should do for me. There is still at least the part concentration and formation of my Soul as a DO RE MI. Again, excuse me for the theoretical references. You must have a Enneagram somewhere in your house. You should have a Three Body Diagram on some door. You should be able to sit once in a while visualizing that what is the progress of your life in reference to your attempts to Work. And you should allow yourself to try to formulate at certain times - maybe in front of a fireplace, I said the other day with a pipe if you want that as coziness - but a concentrated effort which is necessary to marshall your thoughts and your feelings in a certain array of soldiers that then you can become a commanding officer for the further progress of the army of your unconsciousness. This time ready for battle with the difficulties of life and being guided by an officer - like an I - representing an ideal which you wish to follow with enthusiasm. This is many times the picture I see. And when we now talk about Work, I have that in mind when I wish to say certain things about my own Work. Not so much the difficulties I have, more a reassurance of that what I really can understand and can adhere to and can,to a certain extent, even put in practice. That that has to be clear as a result of an I located in my mind. And with a Wish for wanting to cross that FA bridge we talked about, my I descends to my heart. Because then it is willing to take - to take- a place within my home. My home is within my heart, not in my mind. The mind is only useful to indicate the direction

to my home. But I wish to be home within my heart because from there I will want to participate in that what I call my life on earth. And so I invite this 'I' to come to my heart so as to correct itself as to orientation. And the utilization of such an 'I' for the further determination of the second Triad - two - four - three. And making this 'I' responsible for all the formations within myself which as yet have not been sufficiently uncovered.

So, with the --condense-- conscending-- consenting of the 'I' - condenscending - wishing to become benevolent. Now situated in the heart, which is the center of the energy which is available for my Wish to Work, I now ask this 'I' to uncover more and more my own essentiality.

And so, that the presence of this 'I', that is, the Objective quality which now becomes more and more apparent in my emotional state to do two things. One, to remain present in my attempts to Work. And the other, to tell me about the origin of my real Wish. It is that question then of the 'I' continuing to descend and to enter into the realm of essential essence in which an 'I' will find the reality of my life in the form of a Magnetic Center. You see these things when you visualize them will give you an impetus for your Work. Because then, when you formulate a question, you will remember the particular basis on which you stand. By that, 'I', as a foundation exists within you. You have a solidity. A solidity which is your own and for which you don't have to be ashamed. But from where, you will be able to formulate in the way really necessary as dictated by the foundation itself. That is of clarity, of simplicity, of no further wish to change. Then only to be. And then utilization of that what is the background, which will become the background, but which is the basis, starts to plant certain seeds in the soil of your understanding. That is why we talk about tilling the soil until a moment when it is possible to plant this seed. Sometimes we say it is a time when the Soul starts to be formed in embryo. Sometimes we say it is the moment in which an emotional language starts to be formulated. Whichever way that now may be, the question always remains that when I am on that kind of a basis of purity and simplicity. That what I then wish to say as a question has to be indicated as a result of that what is my solidity. And the constant reference to that what is your Work will then

start to shine through in any formulation of words regarding the attempts you have made to try to wake up.

Therefore, your language has to be much more exact. When it is exact it can be truthful. When it is exaggerated and not based on fact it is hypocritical. You have to make very sharp distinctions that you want to talk truthfully and nothing else. Not any indication of implication. Not half way - saying certain things which can be explained in many different ways. Work is exact. I Work or I don't. I have made an attempt or I didn't. I have reached a very small result but it is positive. I wished I could have reached more but I didn't. I should have Worked which is nonsense. I didn't Work. That is a fact. I had a feeling and an idea in my mind that I wished I could have Worked. But not should because that what I perform - that's me. And there is no should, because so far there is no indication that there is anything compelling me. When there is an 'I' which tells me I should, then under the influence of this 'I', 'I' will behave because the I tells me that that is it. But when I report on my own efforts, I don't say it is my 'I' that tells me to do it. I say, "This is me in my unconsciousness making an attempt in relation to the existence of an 'I', hoping I can do more even than I have done. But I have only done this much." And the definitions must be simple about that because the result that you wish to obtain is not so much that you have made an effort. The effort is only a means to an end. The end is self-knowledge. A consideration of that what you are. And a realization of the existence of yourself. And, if possible, a certain appreciation of the form in which your life has been manifested. I say appreciation because it's extremely difficult to see through the form or to make a form even transparent. It belongs to the development of my progress in the SO LA SI state not in the DO RE MI. It belongs to the particular period when I have over bridged FA and I have reached SOL. In that SOL state, all things become transparent. At that state I recognize life and I'm free from the form so that I can recognize life. Afterwards, I will recognize the form which is, because of life existing in such form. But that I call differently. I go through the transparency in order to reach life itself. I create a translucency when I go from that what I am at Magnetic Center back again to the periphery in Participation with my life. I call it translucent because that transparent is appearance. Lucidity is the reality of light. And so

coming from my Magnetic Center I see the form remaining light, as light, translucent. This explains when when you talk that what should remain in your saying is a constant reference of your emotional state towards your Work. Without even mentioning Work by name, one should hear on the way you express yourself that your 'I' wishes to be present to that what you are saying. If that is the case, it can be recognized as life wishing to be formulated in a certain way so that when it is understood, what is understood is the existence of your 'I' or the existence of your life. And then an answer can be given on that basis.

Of course there are gradations between superficiality or the periphery and the reality of the inside where there is the central point of your life. And in between there is periphery a little deeper. There is a cambian ~~brain~~ ring of formation of life as life giving force, There is the sincerity within that what is more intense, that what is closer to reality, that is essentiality of oneself that is the beginning of the formation of inner life in its growth for ones own benefit. It is gradually the beginning of a Kesdjanian body in the sense of an emotional development instead of just feeling. And when this essentiality has been crossed, the essential essentiality indicates in the beginning, the existence of something quite unusual. Because as one approaches through the essentiality of oneself the deepest depths of ones Being, the scenery at a certain point changes into that what is --was-- in the beginning entirely unknown. And then that knowledge is a knowledge of a higher sphere because at the central point - Magnetic Center - all dimensions drop out. Dimensions of space, dimensions of time, All pretense drops out. All vanity disappears. All attachments finally are dissolved. Everything that we know in ordinary life, everything that we call unconscious has been dismissed as no further --of no further-- use to oneself. And then the existence within Magnetic Center is that what is par excellence. The concentration of that what is the isness of ones Being. This point sometimes can be reached when you talk. It can be reached when you have no words to use and still tremendous amount of energy to express. It is a time when in ordinary life one has an experience out of this world. While it is not possible to talk about it for fear that no one any how would understand it, but also, you don't want to do damage to that what is most precious. It is a point sometimes in that kind of a moment of

existence in which the voices of God is heard. It is sometimes for some people as if there is a full orchestra which is playing in harmony. ~~Once as of~~ one says it's the spheres. It definite our belongs to a different kind of a realm. We become sometimes poetic in certain ways and consider it like an angelic state with the ~~spheriphim~~ seraphim and cherubim playing on the harps.or whatever the tonality may be that is produced in the form of a certain sound without the use of any word whatsoever. Sound which is still within our reach because all of this takes place in the ordinary life of a man even when he is living on earth. And the reason I mention it because the quality of your question has to be a little bit like that. More or less, I say, sacred. More or less religious. It is that what is needed for a man to understand with his life that he has to understand more and more about what should be his conduct. What should be his life on earth as an example.

We'll take the other side. (Side II)

And so I want to tell you one more thing. We have Thursday and we have Monday. I'm afraid now that with this long introduction I take away from you the-the advantage of asking questions. I promise you I will stop very soon. Monday and Thursday are special groups which I've asked certain people to attend. After a little bit miss of understanding, it is clear, I think, those who attend are honest among themselves. They are not prejudiced. They just make statements of their own Work. They are not critical of anyone in that group. They are not teachers. They are just persons who want to live in accordance with the rule of their understanding of Work and that they communicate. But the task of the people of such a group is that they start to show in their outer life that they have something that must become more and more expressed in their behavior. That is their task. Now, what is their behavior when it becomes an example of that kind of state representing inner life. Representing the beginnings of a Will. Representing the beginnings of freedom from the desires of body. When it is definitely based on a state of an emotional quality which includes God. So that as ~~the~~ a conduct of their life becomes representatives as a representative of a school of higher learning. How is it noticed? In your relationship among yourselves. In the wish to help each other. In the wish to understand what people are struggling and who are not and to see what you can do about it. In very small things of taking responsibilities. In understanding respect. In understanding what is needed for the mainte-

nance of this land. What is the requirement of a Saturday and Sunday? What is the requirement of a responsibility? For instance, to take care of children in the right way when you are here, quite definitely, but also when you are home. The necessity, whenever there has to be cooking, the procurement of whatever is needed, volunteers to do it and sticking it out to the end and cleaning up every damn thing that you have used that day. The return of tools to the proper place. Before you go home on a Sunday, to see that everything is left clean and in ship shape. That whoever comes up here during the week understands that everything has to be returned in the same way as it was when he came. That you pay respect to those who are perhaps your elders or who, in the eyes of yourself and of the little church that sometimes you represent, could be considered elders of that church, that they, demanding respect from you, you pay that kind of homage. The question for yourself of being an example in that what you ought to be as a Man more and more trying to become Harmonious and understanding. That you meet your obligations. That when you say "yes", it is yes and not half way. That the emphasis of your Work is not on commercialism. When it is a relationship of people in a group you have different kind of measurements with which you measure. You make allowances for each other as well as for yourself. It's not a question of loving everybody. It's a question of your dealings in which you have equality so that then in the consideration of anything that you have to do you consider the other person as well as yourself and you come to a Conscientious conclusion. These are the examples that will become apparent when such little groups, as it were, start to represent a very definite kernel. That what is really within as marrow. That what is really the inside of the trunk of a tree. You must understand that that is a task that is laid on you for you own sake so that the group as whole can profit. They must remain your own development at all cost. It has nothing to do with the development or even the help of someone else at your expense. You remain the master of your attempts if you can, the master your Soul. But, it cannot be forgotten that you have no right to eat the cheese off of someone else's sandwich. You just stay within your own domain and you start from there. You clean up your own house. If you have difficulties, don't criticize someone else but turn within and see where you fail. Then straighten that out and then,maybe, you can even talk about Work.

Many times I've talked about relationships. Not so long ago I was asked to say something about marriage. You can listen to that in some of the tapes. In general, you don't study enough; and in general you don't cooperate enough. This has been the trouble all the time on the West coast and I have said it many times that you are not sufficiently, lets call it, friendly in many ways; sometimes when it suits you, yes. But when it's difficult, you don't. If I'm wrong, prove me to be wrong. If I'm right, improve yourself. Why? It is the foundation on which you will be able to Work most efficiently. It is a foundation which then your ordinary life is not going to be an influencing factor. You see, you don't want the soil to have weeds which interfere with your planting. It has to be cleaned up so that the weeds will not even want to appear since that what you plant as corn is really the crop. Even weeds will be quite willing to submit to be killed for the crop to exist. It is saying it very strongly. Maybe you understand what I mean when I ask you to speak about your Work; not about environment; not about encountering difficult things in you life. Let me assure your that everybody has difficulties. Everybody has questions. All people have doubts. All people suffer at certain times, even if to the eye of the world they may not. They will suffer in their lifetime. If they don't do enough regarding their Karma, they will have to come back. There is a law that requires any form of unconsciousness to be -to be- denied in time; to be eliminated; to be able not to exist any longer. Any form, as a matter of fact, does not have any further right to exist when one reaches a level of axiomatic truth.

What is it you might want? Have your questions and lets talk about that now. If not, I will continue to talk about this group; about what I feel. But we can talk about that tomorrow, also. Who has a question?

Harry (no last name given)

I've been to -I've been trying to understand in myself how to face chief feature; why it exists; how it happens to exist; and how I can practically use it for my Work for myself.

MR. NYLAND:

I think, Harry, don't go so far as to have the wish to use it for your Work. I think it's much more important to understand yourself as completely as you can. If that, for your way of thinking, includes

the finding of your own chief feature, I think it's quite sufficient when you have it, or rather, when you have found it. Because if it is that kind of a value in you, you will automatically use any result as requires energy expenditure on your part for any kind of possibility of Work. It is logically assumed that if I find out the truth about myself, that the truth is going to be used by me for the furtherance of my Work. So don't think it is necessary that that has to be added. It will be there even without your Wish. So therefore, it is not an ultimate aim that is important --of importance-- regarding what's chief feature. It is a feature. It is characteristic. It is a property. It is a property which is very much like a common denominator. It is a property which represents a motivation which becomes more and more essential and then covers more and more directions. The directions of my behavior are, of course, motivated by some, or within, some source. The closer I can get to the reality of that source, including a variety of different directions of my behavior forms, I will reach a real motivation which governs --governs-- many of the so called expressions of behavior. The chief one would be the one which is, for my standpoint, more, as it were, universal of applying in all conditions of myself. I'm looking as a chief feature that what is the real motivating force of myself so that then I can recognize the principal instead of just that what is outside appearance. So I have to go a long way because I have to go from the periphery to that what is essential. But also from the essentiality, I have to go further to become more and more essentially essence even without reaching Magnetic Center. It is required, that when I wish to touch Magnetic Center, that I know my chief feature. It is not a fault. The difficulty is that a feature in the beginning prevents me from Working because it is used ~~for~~ protection. And for that reason it is extremely difficult to find because it takes on all kinds of colorations for myself which are not the truth but which I use in order to camouflage the reality of a feature which I really don't want to see. It is the quintessence of myself as I am as a being including all manifestations of myself; all thoughts and all feelings. When I wish to reach Magnetic Center I reach the center of my world. And right on the threshold of that there is a password. Sometimes I imagine that the Magnetic Center is occupied by some kind of a spirit like the nature of Saint Peter and that I am asked "What is it that was really driving you to the place where you now wish to become and where you cannot enter unless you tell me what is your chief motivation." Sometimes one says "It is the de-

sire to possess God." Sometimes it is reversely; the desire not to possess myself. And so the coloration in search of Chief Feature has to do with what is in my way to lose myself. And what is the reason I really don't want to know it because I have fear that that what is then shown to me I will not be able to stand. The reason why the Chief Feature is put at that place, it is within myself and so close to Magnetic Center, is that in order to reach that point I have to go through great variety of different temptations, trials and error. I have to learn myself, what I am myself, in a variety of different kind of conditions. Everything that could be possible within the framework of my own personality. I have to find certain things that as yet are not clear to me. And I have to find out, with my Wish, to uncover and unravel all the different things from which I have had fear, and for which I still have a fear if actually I know the truth. It's necessary to through the all the different rigamaroles of my essential nature starting also from the periphery And that what I acquired characteristics, I gradually sift out that what I know is not chief; it's only a little feature. But the chief has to be the common denominator of that what is in reality me. And then I find, that what is my Chief Feature is really my life. But that my life is not understood because I have only considered the form in which life appeared. So that the real search of my Chief Feature ends at the recognition of my life only, without a form. And that is why I say that when that is found, it is logical, that this concept of Chief Feature helps me enormously for my Work. It becomes expressed from that standpoint going out to the periphery in all kinds of manifestations. I see all manifestations as having one source of origin. The seat of my Life. And I see that --on-- in the process of the manifestation, that what has been acquired is not exactly the truth. And that is why I'm so afraid to uncover the truth. Because it will look as if I have to accuse myself and I'm afraid that if I do that that I cannot stand it and somehow or other I don't want to search any further because it concerns my self-respect and ability to be able to live with myself. But when I once find it as the only reality existing, I call it the chief motivation of my life from which all manifestations have--have been --from where all manifestations have been conceived and born. The conception of a manifestation starts among Magnetic Center when there is a desire for that life form to be put in a form which is congenial to me. Then it starts on its search to become an actual birth. The conception is still within the realm of a Magnetic Center and life is given to the different ways by which it

might be formed or it might be put into a form. This is still the holy region in relation to Magnetic Center in which in the beginning no mistake is made. But then certain other things start to change this into a Chief Feature instead of the existence of the holiness of my Life. And then the manifestations become gradually nonexistent life. What I mean by that, the manifestation takes over and considers itself life itself without a consideration of life as is, more and more pushed to the background. This is the veil of unconsciousness which belongs to a man on earth. This was, in the beginning, the creation of a certain substance, as Kundabuffer, which was given to a man to protect his own life so that he wouldn't see the truth. And reversely, when I want my Chief Feature I will have to face the truth and then I will see that Kundabuffer only as a consequence and not as reality any longer. And in that sense, searching for my Chief Feature is only to find out the truthfulness of that what I am in reality and not as appearance. From then on, all appearances, as behavior forms, have the question of Chief Feature within and the ability to tell me through that form that what is Life itself. When I see Life itself, I have no further doubt and I have no further fear about any expression. And again reversely, I learn that each manifestation, when it has Life, tells me of myself.

All right, Harry? You see, I'm not telling you your Chief Feature. That belongs to your own private life.

Leiva:

Mr. Nyland?

MR. NYLAND:

Yes.

Leiva:

Umh, I want to ask about -umh- a problem I have in Work. For example, when I walk and then and see myself as a body walking down the road, down the street, or in my house and come to the place, then, where I'm Wishing to be observed by my little 'I', I often don't get there, and...

MR. NYLAND:

You often don't what?

Leiva:

I often am not observed by my little 'I'. I don't seem to go on to that and I..

MR. NYLAND:

You know ; you know, excuse me for interrupting. When you have an 'I', it is observing as 'I'. If there is no observation, there is no 'I'.

Leiva:

Yes.

MR. NYLAND:

You understand that? Yeh.

Leiva:

I see that.

MR. NYLAND:

Also, when there is no result of such observation, it is not Work.

Leiva:

Well, the interference that I wanted to ask you about is the fact that when thoughts,or feelings, or images arise it interferes with my attention with what I am attempting to do. Umh, I- I know that's - that's what I am, what I've always been. I wish to acc - no I don't wish to. I try to accept it, but I know now I don't really accept my mind, in its grasshopper like leaping - ah you know from thought to thought, and my feelings from emerging. And in part it seems because I find the choicelessness to me - I have no choice - they just come and so I know I don't really accept myself as being that way.

MR. NYLAND:

Well you, you uh agree --that is-- that is exactly the problem. That if you could accept yourself, all the things would be solved.

Leiva:

Yes, I see it's a problem.

MR. NYLAND:

But you see if it is interference, of your ordinary life, as unconcious, in the form of thoughts and feelings, there is an activity that has to continue because you are still living on earth. And the requirement for earth is the maintenance and the feeding of any form of subjectivity. All you wish to do is in the consideration of the utilization of energy for the purpose of spiritual development is to see under what kind of conditions can really separate more energy of that kind to go in that direction that you wish as spiritual development and only send as much as is really required, that is, no more than is really required for the maintenance and the feeding of your unconscious state, as subjectivity. The decision you have to make is like the letter 'v'. On the one arm, you go into the unconscious realm for the feeding and the maintenance. On the other one, you go in the direction of the possible development of evolution. And so, the difficulty is always exactly at that point where one road and the other goes off in their own directions. Sometimes I call the direction of the unconsciousness being fed, an involutionary law, because actually that's the case. It belongs to that what is my ordinary life on earth in the crystallization in which I find myself and definitely requiring energy for the maintenance and even having energy for the continuation in the direction of involution. On the other hand, the evolution has to do with the freedom from that what is now binding me. Being at that point of the 'v', I am, as it were, caught between these two. The two forces will affect me. If one is very strong, it will predominate and will not leave room for the other. If I am interested in trying to make the one that is really of importance as more life giving possibilities for the development of my -ultimately- for my Soul, I will do everything possible to give that the attention it requires and let me get by with as little attention as I need for the maintenance of my unconsciousness. Now when I say that that still requires too much, I have to reduce the different activities of my unconsciousness. I have to reduce the thoughts or I have to tell the thoughts to stay out. I have to reduce my feelings because I don't want them to roam all over the place. And the decision has to be made that that is what you really wish. And if it has anything to do with the activities of the physical body, it should not use up too much energy. I want to engage my physical body for the purpose of settling the question of not giving my mind and my feeling too much energy that at that time they really don't deserve. And so I use the low

forms of energy necessary for the maintenance of my body and even the utilization of the activity of such a body in such a way that it becomes only the source for the maintenance of my life. In that kind of combination of the feeling and the -and the mind and my body, as much as I can, in one, I will have extra energy for the wish of development of my inner life. But you see, I have- it is a determination that I must make. If I know that I spend too much time in unconsciousness, I should say "Why in God's name do I do it when I really mean that I want to grow up and grow out of it". And the decision has to be made at many, many times when you see that's happened that you go against it. You have to fight that. Because you must not allow such conditions to exist when you already know that they interfere with your possible growth. And so it becomes really quite simple. If I use language of a certain kind, and for some reason or other, I say I'm not going to swear. Or if I say I don't want to be hypocritical in use of certain words, and I will say exactly what I want to say. If I feel that I eat too much or that I indulge a little, I make a special day of austerity. If I consider the necessity of my spiritual life, I will have another day in which I become as spiritual as I can without killing myself. These kind of things are determinations that I make up for myself to do that what I believe in and what is more important. And to the extent that I actually say, " It is really important." And particularly when I say, "But someday I will die and if I don't do this now, I still will have to do it." Or the realization that my Karma is there to be eaten. If I don't eat it, then of course I don't answer to the purpose of my life. And a variety of different conditions that I know exist and for which I have to take the responsibility was sometime, sooner or later, that question is going to be asked. "How did you spend your energy while you were on earth?" "Did you indulge in this and that and didn't you ever think about the possibility of a Soul?" But you see these concepts have to be very clear when you are living your ordinary life - what is the important part of your ordinary life. Is it still the satisfaction of your mind and feeling as against that what really should become a spiritual existence. Is it the realization of your body, whatever it might have, as organs for wanting to be exercised. Or the question of a Soul, which for me, gives me the entry into Heaven and with God. If I have concepts of that kind, then I want to choose. Then, of course, I choose, that what is for me, the most important And if it happens to be my body, and my ordinary life on earth, then I say, "That's it - that's the kind of person I

am". But then I don't talk anymore, or not too much, about the difficulty of becoming spiritual because I don't want it. The emphasis for me is already that I desire my unconsciousness. If I don't go against it and I don't talk about my wish to have something that I call a Soul. It's either one or the other. And if I want a Soul, I'm going to sacrifice everything that's in the way to such an extent that I can just live barely on this earth on bread and water. And then my Soul can at least have a chance to be born. I think it is that kind of decision. When one gets older, it will be clearer that the decision has to be made and that there should not be a postponement about wishing to travel on what we call the only way to reach God. I don't reach Him with my mind and my feeling continuing the way you would like to do. I don't reach such things by just carrying on business as usual and at the same time forgetting a little bit what I ought to do regarding the possibility of Soul formation or the creation of that. I don't get it by just having commercial enterprise one after the after and making money. I cannot have that and at the same time have a God next to the god which I call my money. It is a simple decision which one makes at a certain time in one's life. And after that, one sees if actually the decision is right. I question it many times. Sometimes I have been in a little haste to make a decision. Or it was willingness that indicated that I ought to do it and it was not exactly my own wish. But at the same time, I've made a certain decision of a certain kind and I will stand by it. And then when I remain serious and honest, I will come to the conclusion of truth. I wish to see God and be united with Him and infusion of the existence of Eternity become one with the totality of all things existing. Or I wish to continue with my life as it is in this form, and want to take on many other kinds of forms, in order to satisfy the desires of the form at the expense of my life. I don't think there is any way in between. A 'v' has only two roads - not a third one. The third one is me in between the roads. Being affected by that what is involution and affected by evolution. It is like a little wheel that is connected with both. And the movement of the little wheel moves the one line above to the left and the other line below to the right. It's the same movement of my existence as an unconscious being in which two lines can move in opposite directions. This is the function of what we call the neutralizing force between the negativity and the positivity - between evolution and involution. Alright Lieva?

Lieva:

Well, it's possible that I can't accept myself and maybe choose the other possible (unsure of words because of low volume on questioners voice).

MR. NYLAND:

You have face it because you will face it. When you die, that is the question that will be asked. There's no doubt. Otherwise spiritual life, and life after death, has absolutely no meaning. And if it going to be asked, you may as well know it now. Why do we talk about dying a thousand deaths a day. It's not the spiritual existence that is dependent on death. It's an existence which is now ~~an~~ in existence so that death can be understood as the continuation of life. But ~~know~~ no one can force you. You make the decisions for yourself because it is your conscience and no one will be there when such questions are asked. No one will over hear it and no one will be able to be critical about it. Alright?

Leiva:

Thank you.

MR. NYLAND:

Alright. Do we still have some minutes left?

Assistant: Billy Graham

Just a few.

MR. NYLAND:

Not very much, huh?

Assistant:

Not very much.

MR. NYLAND:

We will continue these kinds of conversations also tomorrow at lunch. If you can prepare for certain things, you can bring it up. At lunch, we can also talk; questions and answers with conversational tone, if you like. With a little bit more facility, more family like, more growing together for the sake of achieving a common aim. Tomorrow evening we can talk again. Sunday, alright,we talk. I'm very happy to talk if you wish to talk. You make me talk if you want to have certain answers. I will try to help as much as I can before I go, so that this particular little trip can have a certain mean-

ing of a progress. You make the progress by asking the questions to be solved. If they can, they will lead to new questions, which you will ask the next time, again, to be solved. And that is the continuation of the possible progress of your Work. More and more understanding; more and more wish to acquire knowledge; more and more desire for experience; more and more raising the level of one's being; more and more leaving alone that what is bondage; more and more understanding the proper place of unconsciousness; more and more devotion to the possibility of a conscious Objectivity for the desire of being able to live in the vineyards of the Lord and tilling the soil and sewing seeds for one's own development. Two packages of seeds; one is called Kesdjanian body; the other package, it says, for your Soul. I'll see you tomorrow. Goodnight.

END TAPE

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